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# THE CLASSICAL WEEKLY

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That Xenophon is an interesting and attractive writer, at least in his *Anabasis*, has more than once been urged in *THE CLASSICAL WEEKLY*; witness Dr. Guernsey's paper on Elements of Interest in the *Anabasis*, 3.66-69, and the enthusiastic utterances in the extract printed in 6.215 from George Gissing: *The Private Papers of Henry Ryecroft*. Such papers as these are happy answers to those who find Xenophon dull.

In *The Nation* for January 29, 1914, there was a brief but highly complimentary review of an important work on Xenophon, entitled *L'Anabase de Xénophon, avec un Commentaire historique et militaire*, by Colonel Arthur Boucher. The work contains 48 maps and plans, and 400 pages, folio, of letter-press (Paris: Berger-Leorault. 25 francs). This work is by an ardent admirer of Xenophon, and forms a vigorous answer to those who have questioned the veracity of Xenophon's story. Prominent among such doubters have been Colonel Mure, in his *Critical History of the Language and Literature of the Greeks*, Mahaffy, in his chapter on Xenophon in his *History of Classical Greek Literature*, and a German officer, General von Hoffmeister, in his *Durch Armenien und der Zug Xenophons* (Leipzig, 1911).

Parts of the review are here reproduced:

In the days of the American small college three books of Xenophon's *Anabasis* were universally required in the quantum of Greek which was thought essential to a liberal education. Alexander the Great learned the art of war in Xenophon. Napoleon quoted him. Gen. F  vrier, who has been the great tactician of the French army in recent years, replied to questions: "You will find it in Xenophon—the only master I have had". . . . What with old and new college students, with military students desirous of going through a praxis followed by leaders of armies for more than two thousand years, with readers of history who wish to know if Grote's admiration of Xenophon is justified, with those who are interested in countries which Turkey's disasters are opening at last, this very painstaking translation and commentary of a superior French officer, already known for his studies of Greek tactics and German strategics, should not lack a public. For the Greek professor, for the reference table of students even not advanced, it is a godsend.

In the minute introduction there is a statement of the historical questions involved, with a table of the marches from place to place, day by day, in parasangs and kilometres. Besides the aid furnished by geographers like Richard Kiepert and Felix Oswald, by men on the ground, like Prince Engalitcheff and the

Governor-General of Erivan, our commentator has had the unique collaboration of a Dominican missionary who—the first in modern times—has made reconnaissances of the difficult mountain region in what is still unknown Turkey. A complete analysis follows of military questions exemplified in Xenophon's account and their use in modern manoeuvres.

The translation (the Greek text is not given) has been made in literal and very readable French, with particular reference to military exactness. Each chapter, according to the divisions of the Teubner edition revised by Gemoll, is followed by its commentary. Thus, as a sample of its richness and completeness, the second chapter is accompanied by an analysis of the Greek forces; a map with description of the route and a road-sketch from Ramsay; a valuation of the length of the parasang in Xenophon and Herodotus, compared with actual measurements in kilometres; days' marches estimated by time; a table of the troops under review in separate divisions by commanders; a full explanation of the military organization of the Greeks and their formation in battle; and their order of encampment with the Persian troops of Cyrus, with plan. Perhaps not a single point of the text of Xenophon, which is a journal of march as well as a history, is neglected, down to the point where the retreating Greeks take to the sea, which calls forth an explanation of "ships in use at the time of the Ten Thousand". The conclusion is:

"The *Anabasis* is a veritable monument from the historical and geographical point of view;

It is also one of the most beautiful and exact books of war left us by past centuries;

And it is one which men of war, especially today, have most interest to meditate upon and to apply its teachings".

C. K.

## THE DIVINE CHARACTER OF THE REX SACRORUM<sup>1</sup>

The study of anthropology, and more especially, of comparative religion, has in recent years brought out some concepts of gods so unlike those entertained by civilized peoples that it requires no little effort to adjust the mind and imagination to their reception. Various theories have been put forth to account for man's first conception of divinity. I begin with that which is advanced by Mr. Allen in his *Evolution of the Idea of God*. This may perhaps best be introduced by an anecdote which Mr. Allen tells (page 271) of Sir Richard Burton. The great Orientalist was exploring a remote Mohammedan region, and, in order

<sup>1</sup>This paper was read at the Eighth Annual Meeting of The Classical Association of the Atlantic States, at Barnard College, April 18, 1914.